

REPORT

ON

NATIVE PAPERS

FOR THE

Week ending the 3rd January 1891.

CONTENTS:

	Page.		Page.
I.—FOREIGN POLITICS.		(g)—Railways and communications, including canals and irrigation—	
The Siam Boundary Commission ...	5	The Midnapore Canal ...	10
II.—HOME ADMINISTRATION.		(h)—General—	
(a)—Police—		Division of Mymensingh into two districts ...	11
Gambling in Calcutta ...	ib.	The expenditure connected with the Czarewitch's visit ...	ib.
The <i>Englishman</i> on the Police Commission ...	ib.		
The Santipore police ...	ib.		
(b)—Working of the Courts—		III.—LEGISLATIVE.	
Substitution of Urdu for Hindi as the court language in Behar ...	ib.	Nil.	
Concentration of munsifs in the sub-divisions ...	ib.	IV.—NATIVE STATES.	
Mangal Misra's case ...	ib.	The Czarewitch and the Native Princes of India ...	ib.
A vacant Judgeship in the High Court, and Mr. Beveridge ...	6	V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.	
Honorary Munsifs ...	ib.	Nil.	
(c)—Jails—		VI.—MISCELLANEOUS.	
Nil.		Mahomedan degeneracy and re-awakening ...	ib.
(d)—Education—		Sir Steuart Bayley's last act of kindness ...	ib.
Raising of the fees for the University examinations ...	ib.	The people of the Garo Hills and the <i>begar</i> system ...	12
The proposed increase of examination fees in the Calcutta University ...	ib.	The Social Conference ...	ib.
The privilege of electing Fellows ...	ib.	English visitors in India and the Anglo-Indians ...	ib.
Pathshalas ...	ib.	The demands of Manchester ...	ib.
Salaries of the <i>gurus</i> under the Khulna District Board ...	ib.	The Congress in Calcutta ...	ib.
Election in the Calcutta University ...	7	The Congress ...	ib.
Frequent change of text-books in schools ...	ib.	The Congress ...	13
(e)—Local Self-Government and Municipal Administration—		Mr. Ashburner on Hindu women ...	ib.
Mahomedans in the late municipal elections ...	ib.	Sir Charles Elliott ...	14
Self-Government and the people ...	ib.	The Congress ...	ib.
The recent municipal election at Burdwan ...	8	The Congress ...	ib.
Complaints against the Dacca Municipality ...	ib.	Diseases at Radhaballavpore in the Midnapore district in Tumlook, and at Bajitpore in the Furreedpore district ...	15
The Local Boards in the Hooghly district ...	9	The Czarewitch and the Congress ...	ib.
The late municipal elections in Berhampore ...	ib.	A Mussulman delegate to the Congress and the <i>Sudhakar</i> newspaper ...	ib.
The municipal election at Dhakuria ...	10	An order of Mr. O'Donnell ...	16
Election of Municipal Commissioners for the Santipore Municipality ...	ib.	The Congress ...	ib.
The District and Local Boards of Howrah ...	ib.	Government and the franchise ...	17
Money due by the Uluberia Local Board to some labourers ...	ib.		
(f)—Questions affecting the land—		URIYA PAPERS.	
Nil.		Nil.	
		ASSAM PAPERS.	
		Nil.	

LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
BENGALI.				
<i>Fortnightly.</i>				
1	"Ahammadi"	Tangail, Mymensingh	450	
2	"Hitakari"	Kushtea	30	
3	"Kasipore Nibási"	Kasipore, Burrisal	.....
4	"Navamihir"	Ghatail, Mymensingh	.....
5	"Sahayogi"	Burrisal	.....
6	"Uluberia Darpan"	Uluberia	.....
<i>Weekly.</i>				
7	"Arya Darpan"	Calcutta	102	
8	"Bangavási"	Ditto	20,000	15th December 1890.
9	"Banganibási"	Ditto	.....	27th ditto.
10	"Burdwán Sanjivani"	Burdwan	302	26th ditto.
11	"Cháruvartá"	Sherepore, Mymensingh	500	23rd ditto.
12	"Dacca Prakásh"	Dacca	1,200	22nd ditto.
13	"Education Gazette"	Hooghly	885	
14	"Gramvásí"	Ramkristopore, Howrah	800	26th ditto.
15	"Hindu Ranjiká"	Beauleah, Rajshahye...	300	29th ditto.
16	"Murshidábád Pratinidhi"	Berhampore	.....
17	"Navayuga"	Calcutta	.....
18	"Pratikár"	Berhampore	600	25th ditto.
19	"Rungpore Dikprakásh"	Kakinia, Rungpore	.....	26th ditto.
20	"Sahachar"	Calcutta	500	18th ditto.
21	"Sakti"	Dacca	.....	24th ditto.
22	"Samáj-o-Sáhitya"	Garibpore, Nuddea	.....	23rd ditto.
23	"Samaya"	Calcutta	3,806	28th ditto.
24	"Sanjivani"	Ditto	4,000	26th ditto.
25	"Sansodhini"	Chittagong	.....	27th ditto.
26	"Saráswat Patra"	Dacca	300	
27	"Som Prakásh"	Calcutta	1,000	27th ditto.
28	"Sudhákár"	Ditto	2,580	29th ditto.
29	"Sulabh Samvád"	Ditto	.....	19th ditto.
30	"Surabhi-o-Patáká"	Ditto	700	27th ditto. 26th ditto.
<i>Daily.</i>				
31	"Banga Vidyá Prakáshiká"	Calcutta	500	
32	"Bengal Exchange Gazette"	Ditto	.....	10th, 29th & 30th December 1890.
33	"Dainik o Samáchar Chandriká"	Ditto	1,500	25th & 27th to 31st December 1890
34	"Samvád Prabhákár"	Ditto	800	28th to 31st December 1890.
35	"Samvád Purnachandrodaya"	Ditto	300	
ENGLISH AND BENGALI.				
<i>Weekly.</i>				
36	"Dacca Gazette"	Dacca	.....
HINDI.				
<i>Monthly.</i>				
37	"Darjeeling Mission ke Másik Samáchar Patrika."	Darjeeling	20	
38	"Kshatriya Patriká"	Patna	200	
<i>Weekly.</i>				
39	"Aryávarta"	Calcutta	800	
40	"Behar Bandhu"	Bankipore	.....	20th and 27th December 1890.
41	"Bhárat Mitra"	Calcutta	1,653	23rd December 1890.
42	"Champarun Chandrika"	Bettiah	.....	18th and 25th December 1890.
43	"Desí Vyápári"	Calcutta	.....
44	"Sár Sudhánidhi"	Ditto	500	
45	"Uchit Baktá"	Ditto	4,500	
PERSIAN.				
<i>Weekly.</i>				
46	"Jáum-Jahánomah"	Calcutta	250	

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
URDU.				
Weekly.				
47	"Aftal Alum Arrah"	Arrah	300	15th and 20th December 1890.
48	"Al Punch"	Bankipore ... ..	.....
49	"Anis"	Patna ... ..	.....
50	"Gauhur"	Calcutta	196	16th and 24th ditto. 26th December 1890.
51	"Raisul-Akhbari-Moorshidabad"	Murshidabad ... ..	.....
52	"Urdu Guide and Darussaltanat"	Calcutta	340	
URIA.				
Monthly.				
53	"Asha"	Cuttack ... ..	.....
54	"Pradíp"	Ditto ... ..	.....
55	"Samyabadi"	Ditto ... ..	.....
56	"Taraka and Subhavártá"	Ditto ... ..	.....
Weekly.				
57	"Dipaka"	Cuttack ... ..	.....
58	"Samvad Váhika"	Balasore	205	
59	"Urya and Navasamvád"	Ditto	600	
60	"Utkal Dípiká"	Cuttack	444	
PAPERS PUBLISHED IN ASSAM.				
BENGALI.				
Fortnightly.				
61	"Paridarshak"	Sylhet	450	
62	"Silchar"	Silchar	500	

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I.—FOREIGN POLITICS.

THE *Bangavási*, of the 27th December, says that the haughty bearing displayed by the English officers on the occasion of the fixing of the Burma-Siam boundary, both this year and the last, has made the English very unpopular with the Siamese, and increased the influence of Germany in Siam. No intelligent Englishman need be told what this will lead to. For the writer to say that will be deemed impertinence.

The Siam Boundary Commission.

BANGAVASI,
Dec. 27th, 1890.

II.—HOME ADMINISTRATION.

(a)—Police.

2. The *Urdu Guide and Darussaltanat*, of the 26th December, says that gambling goes on freely every night from evening till the next morning at No. 15, Ram Mohan Ghosh's Street, in Calcutta, but the police seems to take no notice of the matter. There can be no doubt that the police has some interest in not apprehending the offenders.

Gambling in Calcutta.

URDU GUIDE
AND
DARUSSALTANAT,
Dec. 26th, 1890.

3. The *Sanjivani*, of the 27th December, says that the *Englishman* has objected to the appointment of new members to the Police Commission on the ground that such addition to the *personnel* of the Commission at this stage is likely to retard the progress of its work. But the greater the retardation the better, as no conclusion ought to be arrived at hastily and without full enquiry and deliberation.

The *Englishman* on the Police Commission.

SANJIVANI,
Dec. 27th, 1890.

4. A correspondent of the *Som Prakásh*, of the 29th December, says that the investigation of the serious charge of tendering false coin, instituted by one Mahammad Karim Saheb against a constable of the Santipore police, named Banwarilal Upadhyaya, should not have been entrusted to a common head-constable. It is locally believed that the investigation has not been properly made. The Inspector-General of Police and the District Superintendent of Police, Nuddea, are requested to keep a sharp eye on the Santipore police.

The Santipore police.

SOM PRAKASH,
Dec. 29th, 1890.

(b)—Working of the Courts.

5. The *Rais-ul-Akhbari Murshidabad*, of the 16th December, is glad to learn that Urdu will be substituted for Hindi as the court language in Behar. The use of Hindi as the court language was a source of great inconvenience, not only to the parties, but also to the lawyers and the Judges.

Substitution of Urdu for Hindi as the court language in Behar.

RAIS-UL-AKHBARI
MURSHIDABAD,
Dec. 16th, 1890.

6. The *Charuvartá*, of the 22nd December, says that the abolition of the munsifs near the police stations and the stationing of three or four munsifs in the head-quarters of each sub-division are causing great inconvenience to the parties and the witnesses. This is parsimony rather than economy on the part of Government. Government would consult the convenience of the people by distributing as formerly the munsifs all over the country. By placing a munsifi near each police station and by vesting the Munsifs with the power of exercising supervision over the police, Government may also help on the work of police reform.

Concentration of munsifs in the sub-divisions.

CHARUVARTA,
Dec. 22nd, 1890.

7. The *Navayuga*, of the 25th December, believes that Mangal Misra would not have been sentenced to death if he had been tried before Justice Norris. Mangal did not strike his wife with any deliberate intention of murdering her. He was put out of his wits by the sight of his

Mangal Misra's case.

NAVAYUGA,
Dec. 25th, 1890.

wife's faithlessness, and he murdered her without knowing what he was doing. Every man of the nation which values chastity must be in Mangal's state of mind. But it is no wonder that Mangal has been sentenced to death by a Judge who belongs to a nation whose law permits a dissolution of marriage for faithlessness. If Lord Connemara had now been in India, the writer would have appointed him arbitrator in this matter.

SANJIVANI,
Dec. 27th, 1890.

8. The *Sanjivani*, of the 27th December, says that Mr. C. H. Hill will probably be appointed to officiate for Mr. Justice Norris on the latter's taking leave in March next. But it should be noted in this connection that great injustice is being done to Mr. Beveridge, Additional Judge of the 24-Per-gunnahs, by overlooking his claims to a High Court Judgeship on the occasion of every permanent or temporary vacancy. Mr. Beveridge is an experienced official, and the whole country knows his uprightness, ability, and sense of duty. It would have been really gratifying to see such a man elevated to the bench of the High Court. It is rumoured that Mr. Beveridge intends to retire from the service in February next. If he does so, his retirement will probably be owing to despair of further promotion, for he is not yet physically so unfit for work as to be obliged to retire. If he retires, Bengal will lose a true friend in him.

BANGAVASI,
Dec. 27th, 1890.

9. The *Bangavási*, of the 27th December, says that the Lieutenant-Governor of the North-Western Provinces has objected to the proposal to create Honorary Munsifs on the ground that Honorary Magistrates sitting singly often abuse their powers, and he is right. No service done gratis is performed satisfactorily. The work of a Munsif is more difficult than that of a Magistrate, and if there be any abuse of power or miscarriage of justice in consequence of creation of Honorary Munsifs, the Government will be responsible for it.

(d)—Education.

BHARAT MITRA,
Dec. 25th, 1890.

10. The *Bhārat Mitra*, of the 25th December, says that the University has proposed to raise its examination fees with the object of checking high education. The University has become more a shop than a seat of learning.

EDUCATION GAZETTE,
Dec. 26th, 1890.

11. The *Education Gazette*, of the 26th December, objects to the proposal to increase the income of the Calcutta University by raising the examination fees. The University should increase its income by reducing the remuneration which is given to the examiners, instead of afflicting the students with the burden of additional examination fees.

SURABHI-O-PATAKA,
Dec. 26th, 1890.

12. The *Surabhi-o-Pataká*, of the 26th December, hopes that the privilege of electing fellows, which has now been conferred only upon M. A.'s, M. D.'s, and D. L.'s, will be extended in time to all graduates.

ARYAVARTA,
Dec. 27th, 1890.

13. The *Aryāvarta*, of the 27th December, is sorry to see that the number of pathshalas, the only agency for the dissemination of primary education in these provinces, is gradually diminishing.

BANGAVASI,
Dec. 27th, 1890.

14. The *Bangavási*, of the 27th December, reports that the teachers of the pathshalas under the Khulna District Board have not received their salaries for nine months, and the Vice-Chairman of the Board and the Magistrate have not yet attended to the representations that have been made on the subject.

15. The *Sanjivani*, of the 27th December, makes the following suggestions in connection with the election of Fellows of the Calcutta University by the graduates :—

SANJIVANI,
Dec. 27th, 1890.

- (1) The privilege of electing Fellows should be extended to graduates all over the country and not restricted to those resident in Calcutta and its suburbs.
- (2) The privilege should be extended to B. A.'s and B. L.'s.
- (3) The right of candidature may be restricted to M. A.'s, M. D.'s and D. L.'s. But even that would not be an advisable course to adopt, seeing that it will prevent the election of such men as Babu Surendra Nath Banerji.

16. The *Bengal Exchange Gazette*, of the 29th December, complains that text-books are frequently and unnecessarily changed in schools during the currency of a session to the great trouble of those poor men who have boys at school. Frequent change of text-books compels many parents to remove their sons from school, because they are unable to buy so many books and so often. The reason why text-books are so often changed is that the authorities want to patronise all those authors who can influence them. Under this state of things no book is read from beginning to end, and only a few pages of this book and a few pages of that are read, and the knowledge gained is therefore very meagre and superficial. This oppression is being committed in broad daylight, and the authorities take no notice of it. Teaching has become a trade. The evil requires to be promptly remedied.

BENGAL EXCHANGE
GAZETTE,
Dec. 29th, 1890.

(e)—*Local Self-Government and Municipal Administration.*

17. The *Sudhakar*, of the 19th December, has observed with pleasure that in the late municipal elections in Dacca and Chittagong the Mahomedans did their best to hold their own against the Hindus. There was keen competition between the Mahomedans and the Hindus in those two places. In Chittagong the majority of the Commissioners returned were Mahomedans, and the result of the election in Dacca also is hopeful for the Mahomedan community. The late elections have clearly shown that unity is being once more established among the Mahomedans of Bengal.

SAHAOKAR,
Dec. 19th, 1890.

18. The *Charuvarta*, of the 22nd December, says that though on a cursory view self-government appears to be working satisfactorily in these provinces, yet, on looking a little more deeply into the matter, it will be perceived that the institution has introduced a fresh evil into the country. The competition which takes place at each municipal election appears to be dividing the people into factions. It is true factions in connection with social matters existed in the country before this, but they were gradually disappearing with the spread of education among the people. Self-government appears to have re-introduced the evil in a different shape and among the enlightened portion of the community. Party-spirit was very rife at the late municipal elections, and there is reason to fear that in the heat of competition the parties in several cases went so far as to lead to their being involved in law suits. Fie to the Indians that they should thus evoke evil out of good! And it is feared lest this factious spirit should spread even to that beneficent institution, the Congress.

CHARUVARTA,
Dec. 22nd, 1890.

BURDWAN SANJIVANI,
Dec. 23rd, 1890.

19. The *Burdwan Sanjivani*, of the 23rd December, expresses itself

The recent municipal election at Burdwan.

disgusted with the way in which elections for Municipal Commissionerships are at present conducted all over the country. The elective system has not realized the expectations which were formed of it when it was first introduced into the country, and those who tried to get that system introduced into the town of Burdwan are now expressing their regret for having done so. Free election is a thing almost unknown, and voting is often influenced by threats, recommendation, and outside pressure. He has the best chance of being returned as a Commissioner who can manage to canvass best. This being the case, men of position and respectability, who are every way fit to be representatives, are excluded from Commissionerships if they cannot make up their minds to practise the mean art of professional canvassing. All this shews that election, as now conducted, is not the best means of getting truly representative men. Again, all votes being of equal value, irrespective of the quality and condition of voters, a person having the support of ten of the very best men in society will fail to obtain a Commissionership if his rival happens to be supported by twenty illiterate day-labourers. Mischiefs of this kind will continue to happen so long as the right of voting is not regulated in accordance with the knowledge, intelligence and social position of the voters. All men should not anyhow have the same right of voting. Canvassing in its present form should also be discouraged, and steps should be taken to make the elections as free from external pressure as possible.

Reference is then made to the election of Commissioners in the Burdwan Municipality, and the following remarks are made :—

In Ward No. I, Babu Ganganarayan Mitra was a candidate for a Commissionership, and his failure at the election has grieved all right-minded men. Similarly, the failure of Babu Ramlal Mukerji in Ward No. B, and that of Babu Annada Prasad Mukerji in Ward No. D, are greatly to be regretted. The writer would have been glad if Annada Babu had been returned. His failure at the poll seems to be due to defective canvassing. In conclusion, Babus Ramlal Mukerji, Ganganarayan Mitra, Kali Kumar Kundu, and Annada Prasad Mukerji are mentioned as persons who ought to be nominated as Commissioners by Government. It is hoped that Mr. Oldham, the Magistrate, will take the names of the above gentlemen into consideration before sending his list to Government.

SAKTI,
Dec. 23rd, 1890

20. The *Sakti*, of the 23rd December, publishes the following which has been communicated to the *East* newspaper by a rate-payer of the Dacca Municipality :—

Complaints against the Dacca Municipality.

- (1) The Chairman of the Dacca Municipality had, without consulting the Commissioners, converted the Mahomedan burial-ground in Purana Nikash into a place for depositing refuse. The Mahomedan community of Dacca having objected to this, the place had to be cleared at an expense of about Rs. 150.
- (2) The Municipality had suffered a loss of about two thousand rupees by the Chairman's appointing a man to the post of Collector of ferry rents without consultation with the Commissioners. The meeting, too, in which the appointment was made, was not a meeting in strict accordance with the provisions of section 46 of the Bengal Municipal Act.
- (3) Money was wastefully expended in rewarding road inspectors in connection with the repair of roads and the iron bridge, and in purchasing benches for the public squares, whilst

the road from Patuatuli to the Chak was in a most dilapidated condition. In this matter, too, the executive acted without consultation with the Commissioners.

- (4) The number of mehters employed under the municipality is being gradually reduced; and though the inconvenience caused thereby has been repeatedly represented to the authorities, no notice appears to have been taken of those representations.
- (5) Great mismanagement prevails in all municipal affairs.
- (6) The municipal authorities have reinstated an employé who was some time before dismissed for some grave fault.
- (7) The hearing of applications to the municipality is generally fixed for the third day from the date on which they are filed. This causes great inconvenience to the applicants.
- (8) The municipality has acted unwisely in delegating the work of food inspection to subordinate officials. The conduct of those officials in this connection is likely to tarnish the good name of the municipality.

It is strange that these matters have not been even alluded to in the Administration Report of the municipality. The *East* describes his correspondent as a respectable man, and other complaints against the municipality are made by other respectable men. The Government should make an enquiry into the matter, and the municipal authorities themselves should not be remiss in putting matters right.

21. The *Banganivási*, of the 26th December, says that the fact that, in spite of the natural antipathy of the civilians to self-government, Mr. Cooke, who is an experienced Magistrate, and who has examined

BANGANIVASI,
Dec. 26th, 1890.

The Local Boards in the Hooghly district.

the working of the Local Boards with great care, has praised the ability with which the affairs of the Boards in the Hooghly district have been conducted, should silence the detractors of those Boards. There can be no doubt that those who have shown such progress towards perfection during the short period of four years will in time become the glory of self-government.

22. The *Pratikár*, of the 26th December, says that, though the results of the late municipal elections in Berhampore were not all that could be desired, yet they showed that the people are in favour of the

PRATIKAR,
Dec. 26th, 1890.

The late municipal elections in Berhampore.

elective system. The rate-payers displayed great independence on the occasion, and the Commissioners returned for the three biggest wards are for the most part new men.

The newly-elected Commissioners should constantly bear in mind their responsibilities, and try to prove worthy of the honour conferred upon them. Their conduct should not lead people to think that they are representatives of the lower classes only.

The writer suggests the following names from among which Government nominees may be selected :—

- (1) The Civil Surgeon.
- (2) Baboo Dinanath Ganguli, Government Pleader.
- (3) „ Radhika Charan Sen, Zemindar.
- (4) „ Chandrakumar Ray, B.L., Pleader.
- (5) Ray Suryyakumar Pandit Bahadoor, District Engineer.
- (6) Baboo Prankumar Ghosh, M.A., Deputy Magistrate.
- (7) „ Pramadanath Mukharji, B.L., General Manager.
- (8) „ Phanibhusan Bose, M.A., Deputy Inspector of Schools.

SOM PRAKASH,
Dec. 29th, 1890.

23. A correspondent of the *Som Prakásh*, of the 29th December, reports that intimidation was used by the men of Baboo Nandalal Banerjea, a candidate for Municipal Commissionership, at the election held at Dhakuria, a village in the 24-Pergunnahs.

The municipal election at Dhakuria.

SOM PRAKASH.

24. Another correspondent of the same paper says that great enthusiasm was displayed on the occasion of the late municipal election at Santipore. The following gentlemen are recommended as being fit

Election of Municipal Commissioners for the Santipore Municipality.

for nomination by Government as Municipal Commissioners:—Baboo Ramdurlabh Khan, Baboo Hiralal Banerjee, Baboo Kirti Chandra Roy, Baboo Jogindra Kumar Gosvami, Baboo Jadu Nath Bhattacharjee, Baboo Ram Krishna Mukerji, Baboo Haridas Mukerji, Doctor Abhaya Charan Bagchi, Pandit Madan Gopal Gosvami, Baboo Ramesvar Lahiri, Baboo Sriram Ganguli, Abdul Bari Ostagar, and Dayem Ula Ostagar. The nomination of such able men as Baboo Ramdurlabh Khan and Abdul Bari Ostagar should not be objected to on the ground of their having been appointed as Municipal Commissioners at the election before last.

GRAMVASI,
Dec. 29th, 1890.

25. The *Grámvási*, of the 29th December, complains that the Howrah District Board has not worked satisfactorily like the Hooghly District Board. This is to be attributed to the disagreement between the

The District and Local Boards of Howrah.

Chairman, Mr. Currie, and the members of the Board, and to the fact that the Vice-Chairman, Baboo Ambica Charan Bose, a Pleader of the Calcutta High Court, who has an extensive practice, is unable to devote sufficient time to the work of the Board, and does not take a sufficiently keen interest in that work. Mr. Currie has admitted that this disagreement is the main cause of the unsatisfactory working of the Board. But it is to be feared that this disagreement is due to Mr. Currie's desire to have his own way in every matter. The Divisional Commissioner is right in saying that there should be at least twelve sittings of the Board in a year. But it is not only necessary that that number of sittings should be held, but that rules should be framed for the satisfactory conduct of business and acted upon.

No work was done last year by the Uluberia Local Board. The reconstitution of the Board was the main cause of this. According to the present rules, estimates of the expenditure upon roads require to be prepared before any expenditure on that head can be sanctioned. The writer is not satisfied with the remark made by Mr. Fiddian, the present Magistrate of Howrah, that "the Chairman of the Uluberia Board was useless." In the first place the Local Boards are allowed too little liberty, and in the second place Civilians greatly dislike non-official Chairmen. This is why Chairmen of Local Boards can effect nothing in spite of a real desire to do solid work. It is desirable that the District Boards should allow greater freedom to the Local Boards.

GRAMVASI.

26. The same paper complains that the sum of Rs. 28 is still due by the Uluberia Local Board to the labourers who turfed the road from Batul to Nuntia Hât three years ago. It is not easy to see why this paltry sum has not yet been paid.

Money due by the Uluberia Local Board to some labourers.

(g)—*Railways and communications, including canals and irrigation.*

GRAMVASI.

27. A correspondent of the *Grámvási*, of the 29th December, says that the part of the Midnapore canal, which is situated within the jurisdiction of Uluberia,

The Midnapore canal.

becomes unnavigable by steamers during neap tide. It is sometimes unnavigable even by boats. Would it not be well to clear the canal of silt?

(h)—General.

28. The *Sakti*, of the 23rd December, says that the large extent of the Mymensingh district is a source of great inconvenience to its people. A petition was therefore submitted to Government some time ago for its division into two districts; and it is satisfactory to learn that Mr. Asutosh Gupta, the present District Magistrate, has sent a report to Government supporting the prayer of the people. Government has long turned a deaf ear to this reasonable prayer of the Mymensingh people, and it will be simply shameful if it makes more delay in granting that prayer.

SAKTI,
Dec. 23rd, 1890.

29. The *Sanjivani*, of the 27th December, says that the question has already arisen whether England or India should bear the expenses of the Czarewitch's tour in India. Some would throw the entire burden on England, others on India, and some would divide it equally between the two countries. The people of India will be too glad to share the burden with England. But there can be little doubt that the whole burden will in the long run be thrown on the shoulders of the Indian tax-payers.

The expenditure connected with the Czarewitch's visit.

SANJIVANI,
Dec. 27th, 1890.

IV.—NATIVE STATES.

30. The *Burdwan Sanjivani*, of the 23rd December, says that the English have deposed the Maharaja of Cashmere because they suspected that he had entered into intrigues with the Czar of Russia, and that they considered Maharaja Dhulip Singh to be their enemy because he sought the protection of the Czar. And now that the heir apparent of the same Czar is coming to India, the Native Princes whose States he will visit will certainly be in a difficulty about comporting themselves towards him. If they give him a warm reception and mix freely with him, they may be suspected of disloyalty by the English. And if, on the other hand, they abstain from motives of prudence from giving him a fitting reception, they may incur the displeasure of the English for having shown discourtesy to their illustrious guest. Thus the Princes will have a very trying time of it during the Czarewitch's journey in India.

The Czarewitch and the Native Princes of India.

BURDWAN SANJIVANI,
Dec. 23rd, 1890.

VI.—MISCELLANEOUS.

31. The *Sudhakar*, of the 19th December, says that the political events of the time and the quarrels between the Hindus and Mussulmans have roused the latter to a sense of their degeneracy, and they also see that their decline is due to the degeneration of their religious life. As a step in the direction of self-improvement, it is therefore gratifying to see that the *Anjuman-e-Islamia* of Mymensingh is advertising for six qualified maulavis, to be engaged on salaries varying from Rs. 20 to Rs. 60 a month, to preach and explain the Moslem religion to the masses. It is certainly very reassuring that a ray of hope is at last visible in the midst of the profound darkness in which Mahomedan society is now plunged. What was predicted by the writer six years ago has come to pass, and it will not be long before a religious society is established in Calcutta for the amelioration of the Mahomedans.

SUDHAKAR,
Dec. 19th, 1890.

32. The same paper says that Sir Steuart Bayley has earned the gratitude of the people of these provinces by commuting the sentence of death passed upon Nanda Lal Kundu of Pubna into one of transportation for life. This act of kindness and grace will perpetuate His Honour's name among his subjects.

Sir Steuart Bayley's last act of kindness.

SUDHAKAR.

CHARUVARTA,
Dec. 22nd, 1890.

33. The *Cháruvartá*, of the 22nd December, says that great oppression is being practised on the people of the Garo Hills by forcing them to supply *begar*. It is hoped that the Deputy Commissioner of the Garo Hills will enquire into the matter and put things right.

SAKTI,
Dec. 23rd, 1890.

The people of the Garo Hills and the *begar* system.

34. The *Sakti*, of the 23rd December, has no doubt that the deliberations of the Social Conference, with Dewan Raghunath at its head, will end in

the submission of a petition to Government for initiating social reforms. Why does not the Conference address itself to the question of removing real social evils like the bride's dowry among the Srotriya Brahmans, the bridegroom's dowry among the educated classes, the polygamy of Kulins, and the lifelong celibacy of Kulin girls, instead of wasting its time in idle speech-making and in mischievous work? If it takes up such questions it will be sure to enlist the sympathy of the Hindu community.

SAHACHAR,
Dec. 24th, 1890.

English visitors in India and the Anglo-Indians.

35. The *Sahachar*, of the 24th December, says that the Anglo-Indian newspapers almost invariably attack the English visitor who tries to do any good to the Indian people. The question they put to all such visitors is—"How will you by three months' journey by rail understand the Indian character when we have not understood it by so many years' residence in this country?" But how shall they understand the Indian character by residence, however prolonged, in this country, who will not mix with the Indians, whose women at their instigation turn away their beautiful faces (of course only in the presence of Englishmen) from natives of the highest position, and who, though they study the language of every country in which they reside even for six months, think it a humiliation to acquire any knowledge of any of the Indian languages? Gentlemen like Mr. Caine, who do not look upon the Indians as inferior beings, and to whom the Indians lay bare their hearts, are likely to know more of the Indians in a few short months than Anglo-Indians who live in studied isolation from the natives can know of them in many long years. It is, however, a very curious and significant fact that a visitor like Sir Edward Atkins, who abuses the natives after a month's residence in this country and is prized as an oracle by the Anglo-Indian press, never finds his knowledge of the native character challenged in that press. The fact is that the Anglo-Indian Editors and officials are incensed against generous men like Mr. Caine, because those men are opening the eyes of the Indians.

SAHACHAR.

36. The same paper requests that the Government of India will tell the Home authorities, on the strength of the report of the Factory Commission, that it

would be a great mistake to grant the wishes of Manchester. British rule has done much good to this country, but the administration of this country in the interest of any particular class in England will create extreme dissatisfaction here. Government should bear in mind what Mr. Mackay has said in this connection.

SAHACHAR.

37. The same paper says that now that the Congress is sitting in Calcutta, it is not for the writer to tell the Viceroy and the Lieutenant-Governor what

they should do. The Governors can, if they choose, do real good to the country through the instrumentality of the Congress.

NAVAYUGA,
Dec. 25th, 1890.

The Congress.

38. The *Navayuga*, of the 25th December, has the following on the subject of the Congress:—

(1). It is now six years since the Congress was first established; but during this time no official has been persuaded to join the movement. On the other hand, the politic move of the

officials has resulted in the withdrawal of many prominent men from the Congress.

(2). The Congress is sadly mistaken in trying to win the sympathy of the Queen before trying in the first instance to win the sympathy of her representative in India. It is certain that neither the Sovereign, nor the Parliament, nor the Secretary of State will be moved by the tears and entreaties of the Indians to do anything for them without first asking the opinion of the Viceroy.

(3). However noble the objects of the Congress may be, what it has done up to this moment is very bad for the Indians. Antipathy to the Congress is leading many hot-headed Civilians to commit various misdeeds. It would be better for the Congress to stop attempting to obtain other blessings for the country, and to employ all its energy in an endeavour to put a stop to Civilian oppression.

39. The *Banganivási*, of the 25th December, says that it is by their deep skill in making alliances and creating dissension and disunion that the English having

The Congress.

BANGANIVASI,
Dec. 25th, 1890.

come to this country in the capacity of common merchants have gained an empire which is unrivalled in the world for vastness, and it is by these two means that the descendants of the cunning Clive are now able to keep 250 millions of men in check. The English are greatly delighted to see dissensions and divisions among the people of India. They have learnt from their study of Indian history that this powerful enemy—disunion—invaded Indian homes long ago, and they have always been adding fuel to this fire of disunion. Ever since the old days of Mussulman rule they have fomented ill-feeling between Emperor and Nawab, between Nawab and Dewan, and between Hindu and the Mussulman. A combination of the different Indian races for the purpose of political unity is a thing which they can never like. But the Congress has made such a unity possible; and that is why the agitation started by the Congress has shaken the throne of even a powerful Government like the English Government.

It cannot yet be said that the Congress has succeeded in establishing real unity among the Indian races, or that it has learned to take concerted action. Nor can it even be said that the proposals which the Congress has up to this time made are the best that could be made, or that it has found out an effective means for supplying the wants, bettering the position, and securing the improvement of the Indian people. But no intelligent man can nevertheless slight the movement which has brought together for the purpose of united deliberation educated Indians from such far places as Anga, Banga and Kalinga, Dravir, Dakshinatya and Karnat, Kasi, Kanchi and Mathura, Assam, Dwaraka and Kanauj.

Mr. Ashburner on Hindu women.

40. Referring to Mr. Ashburner's attack on Hindu women, the same paper has the

BANGANIVASI.

following :—

The Hindu religion does not sanction widow marriage, because, according to the Hindu shastras, the conjugal relation is not of this world merely but also of the next. Consequently, the widow who takes a second husband suffers extreme misery in the next world. It is written in the Hindu shastras that the widow who takes or wishes to take a second husband becomes unchaste, and the unchaste woman has no place within the pale of Hindu society. To the wife the husband is a god, and as long as he lives she should worship him and no other god, and should entirely devote herself to his service. The husband on his part should do his best to make her happy. When he dies the widow should completely withdraw herself from earthly concerns and spend her life in the contemplation of her

deceased lord, whom she will join in the next world. This discipline is the pride and glory of a chaste woman, and it prevails only in Hindu society and it is because nothing like this is in force among other nations that the number of illegitimate children is increasing in all other countries except India. It is difficult to say what a serious evil would have been produced in the country if widow marriage had been introduced into it, or if the British Government had enforced the widow marriage law of 1856.

The widow in a Hindu household is a goddess who instructs its members in all that is good and virtuous. Her self-restraint, her eschewing of all pleasure and desire, her disinterested piety and self-sacrifice, serve them as examples. Keeping this model of piety before him, the Hindu fights the battle of life, and in the contemplation of this image of purity and virtue he quells his foes. With the image of this goddess enthroned in his heart he surmounts all difficulties and achieves victory. If the Hindu widow had not possessed this strength of character, and if she had, like English women, degraded herself by taking to a life of prostitution, the misery and sufferings of the Hindus would have known no bounds. It is the lesson of endurance which they perpetually learn at her feet that has enabled them to bear so much hardship and oppression in silence. Even the Hindu's cold blood will probably some day grow hot if he hears his goddess maligned in this way.

PRATIKAR,
Dec. 26th, 1890.

41. The *Pratikar*, of the 26th December, welcomes Sir Charles Elliott to his new office, and hopes that the people of Bengal will live happily under his

administration.

SAMAYA,
Dec. 26th, 1890.

The Congress.

42. The *Samaya*, of the 26th December, has the following:—

“The day has dawned to-day auspiciously—to-day the great national assembly will sit. The day of high rejoicing, which had been awaited throughout the year with throbbing hearts, is come. A fountain of ecstasy is welling up to-day in the heart of every loving and dutiful son from the Himalayas to Cape Comorin and from the far off Indus to the frontier of Burma, and devoted sons will to-day engage in the worship of their poor mother. What a beautiful sight! Come, brother, and with a heart, purified and free from all hatred of foreigners and all antipathy to all men, behold the enthusiasm which fills the fallen sons. Come and see and your eyes will be blessed with a rare spectacle. This is a new sight in India. If you see it your heart will overflow with joy. The joy of this mother-worship is greater even than the joy which fills every devout Hindu heart every autumn on the occasion of the worship of the great creative energy. In this rejoicing Hindus and non-Hindus have all united.”

BANGAVASI,
Dec. 27th, 1890.

The Congress.

43. The *Bangavasi*, of the 27th December, has the following about the Congress:—

Nothing can be got by begging. First be men and then beg for political rights. First acquire wealth, and then presume to approach the throne with your prayers. Don't you see under your very nose the immense influence of Manchester. It is no exaggeration to say that Manchester rules the whole British Empire. Who does not know that 'Manchester holds the key of Parliament?' And why is Manchester so powerful? Only because it is so rich.

Why don't you, first of all, try to acquire some wealth. You say that you are able, energetic, brave, strong and wealthy men. If you are really so, why don't you propose a good thing which it would be easy to accomplish? It will do no harm. It will not cost much money. Just consider how much you have spent during the last six years on the sittings of the Congress, on

political agitation in England, and in travelling and other purposes for attending the Congress. The sum thus spent will be found to be by no means short of 18 lakhs and 10 thousand rupees. But have the poor Indians obtained any right in return for all this expenditure? No, not one. The money, the labour, has all been spent to no purpose. This is why we call the Congress not a political assembly, but a movement which has suicide for its object.

Consider what a happy thing it would have been if you had established a cotton mill with this sum of 18 lakhs and 10 thousand rupees instead of wasting it as you have done! What a large accession of wealth a cotton mill would have brought to you! And how many other cotton mills it would have led to. What an example of industry and enterprise would it have been! And why is it that you cannot think of such good things? Is it from a fear of Mr. Hume that you cannot do this, or even propose the doing of it? Or do you avoid the thought, even in your dreams, lest your thinking of it should lead Mr. Bradlaugh to sever his connection with the Congress? For it is certain that no Englishman, no matter who he may be—Hume, or Caine or Bradlaugh—will join the Congress or maintain his connection with it if a proposal for establishing a cotton mill is made and adopted by you, for the adoption of such a proposal will be prejudicial to English interests, will fix pallor upon Manchester's face, and will ruin English trade. A lock and key manufactory can be established in this country with a lakh of rupees. Seventy-five thousand rupees will give the country a hook manufactory. A steel-pen manufactory can be worked with fifty thousand rupees, and a mill for making *ghunsis* or waist-strings need have only twenty-five thousand rupees for its capital. For heaven's sake, make some such good proposal, if with no other object at least for the sake of disproving the charge of insignificance that is brought against you. But it is certain that you will do no such thing. You only delight to look helplessly to the Legislative Council. You are not at all anxious to acquire power and strength. You only try to look taller than you are by standing on your toe. Mr. Hume will perhaps tell you that it is useless to establish mills so long as you do not obtain the privilege of making laws for yourselves. Beware! Don't be bewitched by such counsel.

44. The same paper reports great prevalence of fever, cholera, and small-pox at Mahodadhipore and Barpadma-
Diseases at Radhaballavpore in the Midnapore district in Tumlook, and at Bajitpore in the Furreedpore district. bagan in Tumlook in the Midnapore district, and of cholera at Bajitpore in the Furreedpore district. Four or five persons are dying every day at the former place, and nearly 200 persons have died at the latter place. There is a want of physicians at both places.

BANGAVASI,
Dec. 27th, 1890.

45. The *Sanjivani*, of the 27th December, says that the Czarewitch, in company with his brother, the Grand Duke Alexandrovitch and Prince George of Greece, landed in Bombay on Tuesday, the 23rd December last. His Royal Highness will come to Calcutta after finishing his tour through the Deccan. If the Government had been able to arrange for His Royal Highness' presence at the Congress, he would have seen how even a people subject to a foreign yoke can agitate for political rights. The spectacle would have taught him more of the noble principles of Government than a tour through the whole world.

SANJIVANI,
Dec. 27th, 1890.

46. The same paper publishes a letter from Abur Rab Chowdhury, zemindar of Gopalpore, in the Madaripore sub-
A Mussulman delegate to the Congress and the *Sudhakar* newspaper. division of the Furreedpore district, in which he says that, however much the *Sudhakar* newspaper may condemn him for having joined the Congress, he has himself no hesitation in saying that the Congress is a very useful movement, which is expected to lead the country

SANJIVANI.

to peace and happiness. It has even during the short time it has been in existence already done a great deal of good. The few Mahomedans who are opposing the movement are disgracing their community and giving proof of their own dull-headedness. Selfishness and jealousy have blinded them to the noble objects of the Congress, and they are allowing themselves to be easily instigated against the Congress by some mean-minded Europeans. The correspondent begs these Mahomedans to lay aside all jealousy and make common cause with the Hindus for the purpose of securing political rights for their countrymen.

SANJIVANI,
Dec. 27th, 1890.

47. The same paper says that the order of Mr. O'Donnell, who has been placed in charge of the coming Census, to designate a certain class of agriculturists by the name of *Chandál* in the Census returns has wounded the feelings of that community, as the word *Chandál* has come to be accepted as a term of vile abuse. The word is used in this country in even a worse sense than the word villain bears in England. It is not meet that the Christian English Government should unnecessarily wound the feelings of a class of its subjects by designating them by such a name. A strong agitation is already going on among the people referred to. Mr. O'Donnell is therefore requested to cancel his order, and issue a fresh one directing the census officers to designate those people by the name *Namas-Sudra*.

SANJIVANI.

The Congress.

48. The same paper has the following :—

(1) India's sons have risen from their sleep; and full of hope, energy, and affection they have come together to worship their mother. The Bengalis have shaken off the lethargy of profound slumber, and are all energy and exertion in the worship of their mother, which is to take place this year in their own province. The ceremony is being performed in a monster pavilion, and not the faintest line of sorrow is to be seen to-day in any of the faces assembled there. The cloud of sadness is dispersed. And though steeped in sorrow and agony, people have for once forgotten all their sufferings, as indeed they could not help doing now that they have risen from their sleep and come together from various quarters to worship their mother—the Punjabi from the west, the Mahratti and the Madrasi from the south, the Rajput from Aryavarta, and the Uriya and the Assamese from Orissa and Assam. All these have gathered together as so many brothers. Is there the man whose heart does not swell with hope and life to see a sight like this? The Indians have come to-day from the different provinces to offer sacrifices at the feet of their mother. This is the day on which the Indians must forget their miseries and feel themselves electrified into new life, or that day shall never come. The monster pavilion is a pavilion of hope and life.

(2) You worthy sons of your mother-country, sacrifice your body, you life, your soul, your wealth, and everything you have for the deliverance of your country. By such sacrifice the sins of your fathers shall be expiated and the sufferings of your mother shall be relieved. You Bengalis, and you inhabitants of all India, recall to your minds, for once, the names of the worthy sons of Italy, hold before your eyes, for once, the picture of the achievements of Mazzini and Garibaldi. Forget not, too, to recall to your minds

the history of the United States and the narrative of the chivalry of heroes like Washington. Remember their sufferings and their self-denial in their country's cause.

The awakening ceremony of the mother-worship was performed yesterday (26th December 1890), and the worship will commence to-day (27th December 1890). On this day of worship, let every Indian call to his mind the names of those heroes who have helped fallen nations to rise and recount their high achievements. Let every Indian join in the worship with the names of those heroes in their minds and with God overhead. Let those who have failed to attend at the worship offer up their best salutations in the name of the mother, and let those who are present at the worship offer their everything on this earth in the service of their mother. May Heaven give them strength to do so!

49. The *Dainik-o-Samachar Chandrika*, of the 31st December, has the following:—

Government and the franchise.

DAINIK-O-SAMACHAR
CHANDRIKA,
Dec. 31st 1890.

The English rulers will not easily give the franchise to the people of India, as such concession on their part will interfere with free trade and prevent them from maintaining their own countrymen on fat salaries from the Indian exchequer. The British Government will not give India anything like true self-government until it has had time to forget the severe lesson taught it by the Colonies. It sees clearly that if once the right of election be conceded to the people, in however limited a form, complete self-government must be conceded by and by. Men like the Indian congressists alone may hope for such concession being made by the Government, and the Government, too, knows how to deceive by giving them, not the genuine thing, but only a false imitation of it.

CHUNDER NATH BOSE,
Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 3rd January 1891.

